

PAST AND FUTURE OF THE RIGHT OF NATIONAL SELF-DETERMINATION

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Past and future of the right of national self-determination by Ernö Wittmann

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ERNÖ WITTMANN

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THE RIGHT OF NATIONAL
SELF-DETERMINATION**

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SELF-DETERMINATION

BY

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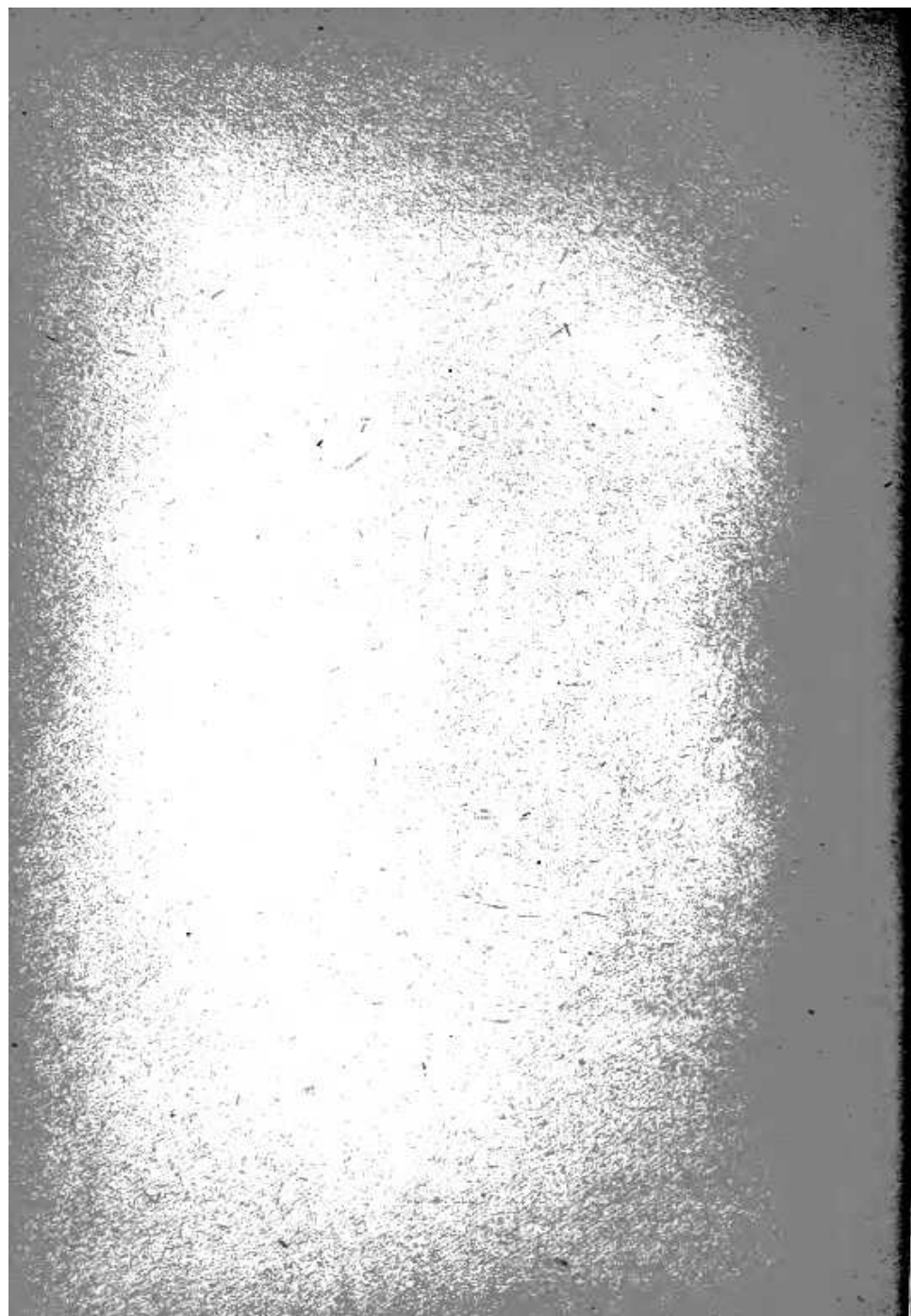
BUDAPEST, January 1919.

It is not my intention to write a preface to my book, for to me it seems that the preface to a book is just as superfluous as is the postscript to a letter. The writer of a letter, and not the addressee, determines its length, and therefore he is at liberty to include all he wishes to say in the text itself.

Two remarks, however, must be prefixed to this English edition of my book. One is that I wrote it during the war when I was myself on military service and had access to but a few fragments of the literature appearing in the Entente states. The other is that the translation from the Hungarian has been done by Mr. C. BIDDLE, B. A. (Camb.) to whom I desire to express my best thanks for his work.

DR. ERNÖ WITTMANN

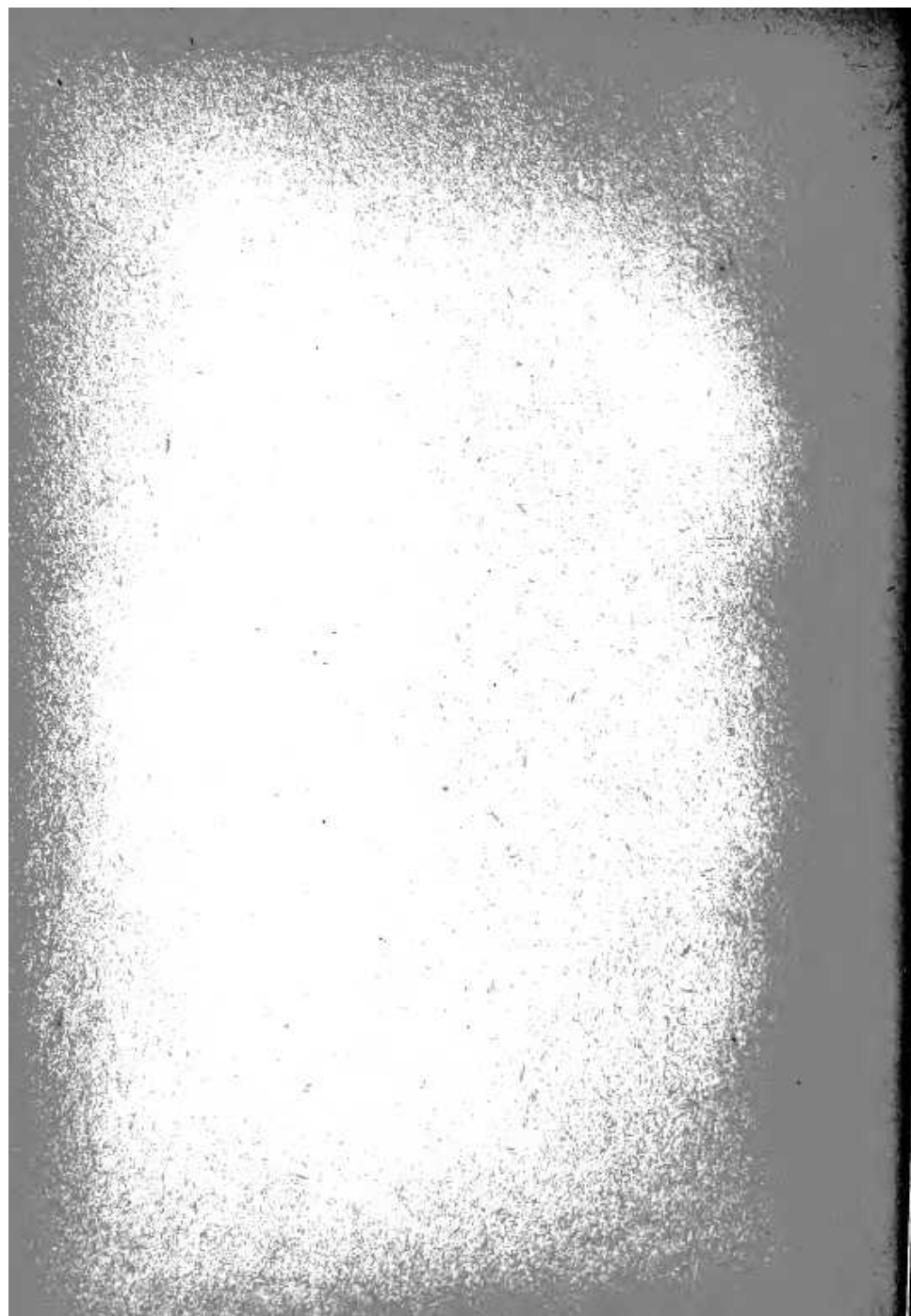
Advocate.



CHAPTER I.

THE ACTION OF WILL AN OBJECT OF LAW.

- a.* Process leading to Action. Rôle of Memory in the Process. Will, a Reflex influenced by Memories.
- b.* Our own Perceptions of the Will and the Actual Event.
- c.* Masses. Mind and Will of Masses.



Podkamien, the little Polish-Jew village where my battery lay in reserve, had for some weeks past suffered from the ravages of exanthematic fever. The sanitary dispositions of the Military Commandant ordering the transportation of the sick, the concentration of their house-holds in quarantine stations, the cleansing of their dwellings smothered in a hundred years of dirt, were received by the populace with murmurs of discontent and obeyed only under compulsion. Fair words, explanations and persuasions had no effect, for the force of enlightenment and medical advice broke against the villagers' faith and myths. At evening when the true-believers gathered together to perform their devotions, they told one another that God had sent the scourge and only He could stay its course. They said that the power of the doctors could not cope with the epidemic, neither were the precautions of the Military Authorities of any avail, for the evil had not spread to mothers, who, in spite of force, had clung to their sick children, and many whom the soldiers had severed from their sick babes had contracted the disease. Then arose the Chief of the Religious Community and spoke: "No, the doctors will not succeed in breaking the destroying fury of the epidemic; but it is written—if the Lord God visit an epidemic upon a community, the members there-of shall collect money, so that two of its poorest children may be enabled to marry and found for themselves a home; and the marriage-ceremony shall be solemnized in the burial-ground, that the dead may behold the charitable act of the community and intervene to obtain from the Lord God a cessation of the epidemic. Obey the Word of the Lord."